

THE CATHOLIC EDUCATIONAL REVIEW

Trade-Mark Registered in U. S. Patent Office

VOL. XLII

DECEMBER, 1944

No. 10

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The Catholic Educational Review is indexed in The Catholic Periodical Index, The Education Index and The Catholic Magazine Index Section of The Catholic Bookman.

Under the direction of the Department of Education
The Catholic University of America

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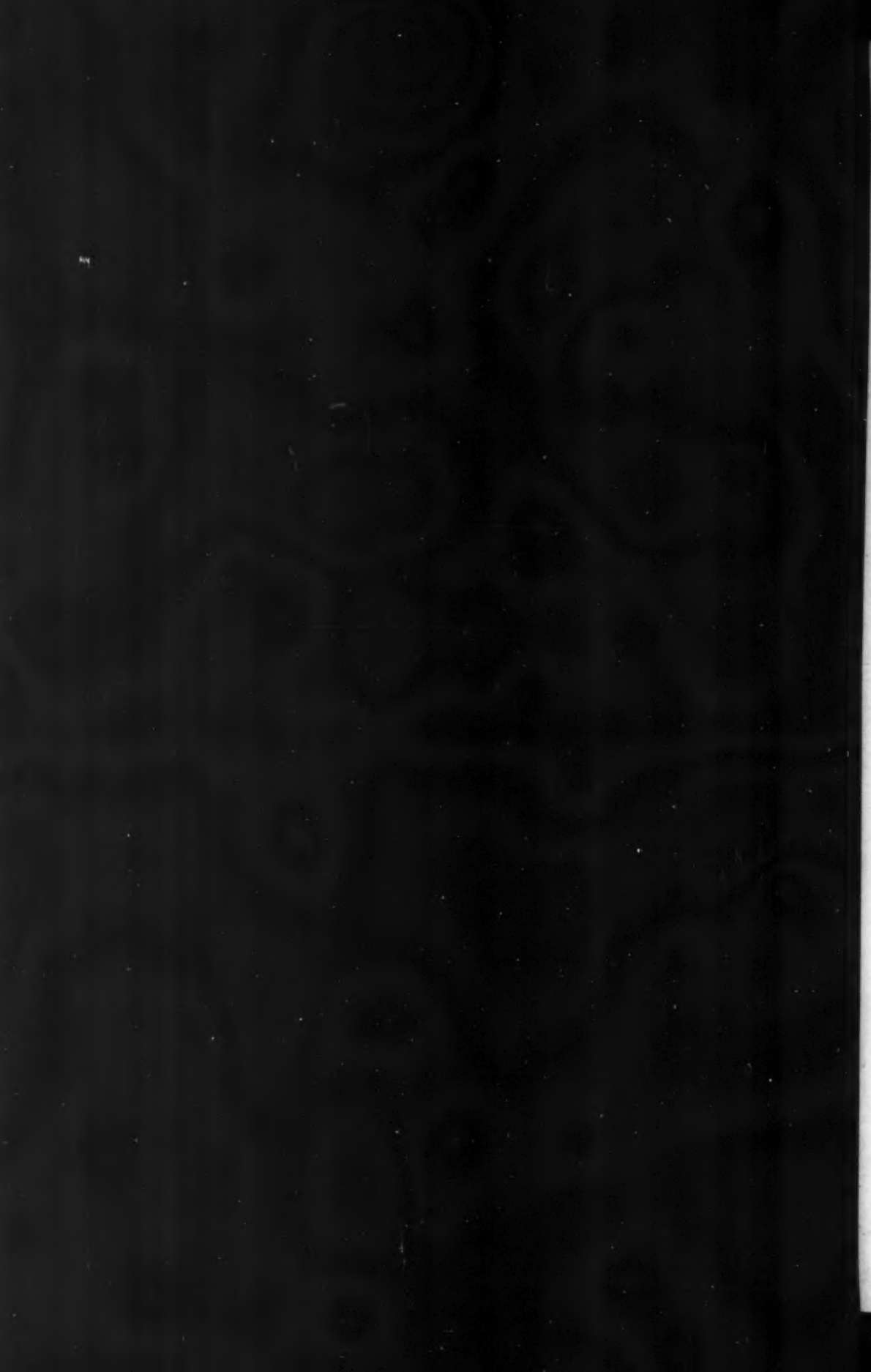
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The Catholic Educational Review

DECEMBER, 1944

COMPULSORY MILITARY TRAINING AFTER THE WAR? *

Americans at home and abroad are prosecuting the war in labor and sacrifice; tasks at home and battles overseas are being pursued with equal exactness and intensity, while there ascends to God from anxious hearts everywhere the united plea for complete victory and lasting peace. There is longing for reunion of loved ones; there is prayer for those whose total sacrifice prevents their earthly presence ever brightening the firesides of home—all are awaiting the happy days of peace in a world where wars will be no more. While preparing for peace through the force of our victorious arms and the skill of our representatives at the conference table, those who read clearly the signs of the times are deeply stirred by plans being formulated for the establishment of a compulsory system of future defense.

"This is a war to outlaw war!" "There shall never be another war!" sum up very simply the promises of statesmen and the pledges of international leaders for the future world, and the very persistence of these assurances has produced confidence and even conviction among our citizens. The national and international machinery to produce lasting peace is now being tooled; and those especially skilled in the political arts are directing the process. But alarm now stalks their sessions, for military-minded in our nation are sealing the order for peace with an unexpected and very debatable price tag in the form of universal peacetime military service for American youth. Today's commitment to such a contract would mark a departure from our national traditions at a time when the hot passion of war still burns in our national soul; and it would heavily mortgage our

* This paper was read at the Annual Meeting of the Department of School Superintendents, N.C.E.A., held in New York City, November 9-10, 1944.

future peace without full discussion and adequate debate of an issue which has been called "far-reaching and revolutionary."

DEVELOPMENT OF COMPULSORY SERVICE

Attracted by our freedom, immigrants from many lands have poured through American ports to escape the laws of conformity and regimentation in their homelands, one of which took the form of peacetime conscription. This wide program of militarism had a gradual growth. Although in many lands there had long been the professional soldier to support the rulers in their ambitious conquests, it was French conscription, invented by the earlier Carnot, that gave Napoleon vast numbers of superior troops who when needed were quickly and efficiently made ready for their marching orders. The success of this plan was so notable that the system was soon adopted by the Germans, who thus achieved numerous triumphs for their armed forces. Within a hundred years, the principal powers of Europe raised their national armies through a system of compulsory service.

This development of conscription and increase in national armaments did not escape the attention of Pope Leo XIII, who in his Apostolic Letter *Praeclara Gratulationis*, of June 20, 1894, deplored the fact in these words: "A prey to mutual suspicions, the different peoples go on fairly vying with one another in the race to build up armaments. Youth, separated at an immature age from the advice and instruction of their parents, are thrust into the dangers of barracks life; robust young men are taken away from the cultivation of the soil, from ennobling studies, from trade, from industry, to be put under arms. The result is that the treasuries of governments are squandered, the national resources exhausted and private fortunes impaired."

THE AMERICAN ATTITUDE

From the very beginning, Americans, imbued with the ideals of freedom, were opposed to the adoption of compulsory military service on this side of the Atlantic—a course in keeping with the American philosophy of life and written indelibly into her national traditions; only danger to her national security could force deviation from her policy of voluntary military service. Even

when war actually enveloped the land, it was difficult to surrender the long tradition. The weekly, *America*, Nov. 9, 1940, records that in the usually peaceful New York City there were Draft Riots during the week of July 11-18, 1863, when "the City was in a turmoil of riot and bloodshed over the actions of the Federal Government in ordering a draft to fill up the lacking quota of the State of New York in its contribution to the Union Army at the front." A different temper had settled over our people by the time of the First World War. There was then in evidence a change of attitude toward world affairs and a shifting from the American position of complete opposition to compulsory military service. America was becoming more conscious that she was a part of the world order, and this recognition soon made it clear that she would be forced to accept certain responsibilities in her adoption of this broader view.

America's period of indecision with regard to compulsory service ended when the United States declared war in 1917. The Selective Service Act, approved on May 18th of that year, required (1) the registration of all men in the 21-to-31-year old group, with the ages later being extended downward to include the 18-year-olds and upward to the 45-year mark; and (2) the draft of these men by lot to determine the order of their call to service. This method, which had been used with only partial success in the Civil War, was employed so successfully in the First World War that 4,000,000 men were thus provided for the armed services. The draft was a war emergency; and it met the issue by supplying the manpower needed to prosecute the war.

By the time of the outbreak of World War II in Europe, the temper of our nation was undergoing a further change in its attitude toward military service. The first peacetime draft for military service in the history of the United States became a reality in the enactment of the new Selective Service Act on September 14, 1940. It should be said here that the attitude of those directing the measure had been so completely militaristic that religious brothers and certified seminarians were properly deferred only after serious protest by the American hierarchy through Monsignor Ready, its National Secretary, on July 30, 1940.

Moulded after the similar act of 1917, it first required the registration of all men from 18 to 35, with a later modification

to include the group between 18 and 64, with the draft for service of men from approximately the first half of this latter age group. There were deferred classifications for the physically unequal and the mentally unfit, for farmers, clergy and those in preparation for clerical life, religious brothers, and married men, a deferment which was later canceled. This Act for five years which expires May 15, 1945, has already provided approximately three times the number of men drafted for the First World War.

A STEP TOWARD PEACETIME CONSCRIPTION

The development of America's attitude toward militarism has taken another step since our entrance into World War II. Bills providing compulsory peacetime military training have been introduced into the Congress and are now before the Committee on Military Affairs: these are called the Gurney-Wadsworth and the May bills. These measures have much in common with the Swiss regimentation plan which drafts youth at twenty years of age for a two or three month period of intensive training in military skills, discipline, and routine, together with much physical training, with provision for an annual recall for two weeks during each of the next ten or twelve years. In the bills that are now before Congress, these four main provisions should be noted:

1. Full year of compulsory peacetime military and naval training for all able-bodied males;
2. A period of four or eight years as reservists after the training has been completed;
3. Refresher courses as prescribed by law;
4. The Wadsworth-Gurney bill places the age of training at "eighteen years, or within three years thereafter"; the May bill states "seventeen years, or immediately upon the successful completion of the full course of an accredited high school or preparatory school, whichever first occurs."

These bills have no relationship whatsoever with the service needs of the present war which are being met through the Selective Service Act now in force. But the bills' content is the first evidence of the legal measures proposed to provide a permanent training program in peacetime days, and embodies a long-range program for youth. Undoubtedly, Congress will be asked to pass on this legislation very soon, perhaps before the present year is ended.

In this proposed change of an important American tradition, involving the control of youth for a period of as much as ten years, careful consideration including discussion and debate must be given to the principle at stake, to the pros and cons of the question, to the existing legal machinery of the Selective Service Act, to observations and suggestions which could meet the future peacetime military needs as they are presently known.

In the light of the struggles of the United Nations to establish the four freedoms everywhere, to build a world-wide organization to preserve them and thus gain a lasting peace with justice for all, many Americans are asking: Why is compulsory peacetime military service needed? Why "arm to the teeth" and give notice to the world that "we believe that there will always be war and that we intend to act accordingly"? If there be need of military defense, why not provide it in the American way, the democratic way? If we desire to establish an American Germany, what other future spreads out before America but one of militarism? Are we willing to mortgage our future to that extent? These are some of the questions now being asked by our citizens and their answer will certainly determine the destiny of America.

AFFIRMATIVE ARGUMENTS

There are many reasons presented by those who favor the proposal of a compulsory military service in peacetime. The supporters of the plan cloak it with the mantle of permanency and maintain that it is necessary for the following reasons:

1. National security and future peace—The reservoir of trained men provided by the compulsory plan assures America that the future will see her reasonably prepared to take her place among all nations of the world. This argument rests its strength on the premise that large armies are the most certain means of preserving peace. It conforms to the statement of Theodore Roosevelt: "It is too late to make ready for war when the fight is once begun."

2. Physical fitness of our youth—No method presently in force has been able to make our youth physically fit. The failure of the schools, clubs and all other agencies is evidenced in the report of Colonel Rowntree, Chief of the Medical Division of Selective

Service, which revealed that of the 13,000,000 recruits 4,000,000 were rejected for service, largely because of physical unfitness. Since existing agencies have been unable to provide physical fitness in our youth, the proponents of the compulsory service maintain that it must be provided through this medium.

3. Disciplining the youth—The reasoning in this division is the same as that offered by the advocates of physical fitness. Many Americans, including numerous educators, are convinced that youth can be disciplined only through a compelled service in our country's forces. A representative of those educators anxious to turn the youth over to Uncle Sam wrote in the magazine section of the *New York Times* for August 27, 1944: "Both the home and the school have betrayed boys and girls in the last two decades. . . . A year of compulsory military training, after high school and before college, will give us men who have stability of character."

4. Lightening the problem of unemployment.

5. Breaking down the barriers between the classes and the races.

6. Indoctrination of the youth with the American way of life.

7. The only way to get the youth to engage in military training.

PROPOSERS OF MEASURE

The argumentation of those supporting a compulsory military service is sufficiently strong of itself to attract many followers. However, when the argumentation is further strengthened by prejudices growing out of war, the proponents of the measure become still more numerous. The paragraphs that follow provide the names and the argumentation of some individuals and groups who have indicated their support of the compulsory plan:

1. President Roosevelt, who expressed interest in the program and a desire to learn how the people of the nation felt about the idea, has already learned the position of his Secretary of War and his Secretary of the Navy in this matter. Henry L. Stimson stated in the November number of *The Nation's Schools*: "I strongly urge that this country adopt universal military service as a basic step in the preparation of this country for war and a very good means of avoiding war. . . . We must not accept the philosophy that this war will end all wars and that there

will never again be need to resort to arms." The Secretary of the Navy Forrestal expressed another phase of the problem before the American Legion in Chicago when he said it was in his opinion "cheaper to remain armed during peace than to fight wars," for the war has already cost the American people \$210 billions.

2. Mrs. Roosevelt, whose column appears in many newspapers throughout the United States, wrote the following on August 26, 1944: "There are many arguments in favor of a year of national service. There would be the advantage that young men from all the different groups which make up the citizenship of the nation would be thrown together. They would know each other, and the difference in background and environment would melt away." She further proposed that American girls, as well as boys, should put in a year of compulsory service in which they would get some training useful in case of war and learn the meaning of citizenship in a democracy.

3. The military through its chief of staff, General Marshall, has expressed the opinion that it definitely favors forced training for youth. Surprisingly, the General asked at the same time for a small standing army, rejecting the idea of a large standing army as the system of Japan and Germany; he asked that the citizens' army reserve be increased and that this reserve be provided through compulsory peace-time conscription. It is interesting to note that he not only approved this latter measure, but had already made it the basis of an official directive for planning the post war army organization before the American people or the Congressmen had the opportunity of voting on peace-time compulsory military service. Needless to say, his plea for compulsory service has given impetus to the drive for its enactment.

4. The strong civic body, The United States Chamber of Commerce through its member organizations, according to the *New York Times* of November 6, 1944, has voted by "substantial majorities" to accept the following propositions relating to compulsory service:

a. "The United States should adopt a policy of universal military training for young men in peace time.

b. "The schedule of military training should be flexible enough to assure minimum dislocation in the educational and business life of young men.

c. "Upon the completion of the required military training, trainees who do not enlist in the regular military organizations shall be enrolled in reserve components."

5. The American Legion reporting from Chicago on post-war America asked for the "Immediate enactment of a peace-time universal military training act in order that the nation remain at peace and may preserve its democratic way of life, that its manhood may learn the value of national unity through the spirit and practice of national service, and that its moral and spiritual wellbeing be developed." A companion resolution which presupposed that Congress should pass a military training act reads as follows: "that Congress form a committee of educators, military experts and other civilian experts to recommend a program."

6. War years have produced a greater demand for compulsory service. George Gallup, Director of the Institute of Public Opinion, said that 63% of the voters of today would approve the plan against the 37% who would have voted favorably in 1939.

Although it is true that large numbers favor compulsory service, there is ample evidence to show that definite action on the program should be delayed. The *New York Times* advocated editorially (Feb. 22, 1944) that some system of compulsory service be arranged "at least for a period of some years after the war"; the *Times* was joined in this opinion by 68% of the junior college leaders in thirty-seven states who voted for a delay in legislation on the subject until after the war.

NEGATIVE ARGUMENTS

The arguments which the proponents of the measure offer are admittedly strong, but the negative propositions are clearly more cogent and more difficult to refute. Some of the statements of those supporting this position are presented:

1. Its need cannot be demonstrated. They assert that compulsory peace time military service in relation to national security and peace deserves consideration only on the ground that it is the one and only means of preserving it. Conscription is a last resort, and only danger to our national life can justify its presence in America. As long ago as May, 1933, Michael de la Bedoyere wrote in *Blackfriars*: "The voluntary abolition of conscription by the European powers is the one genuine and prac-

licable step which will really avert the danger of war . . . the abolition of conscription is demanded by a sense of moral justice and freedom."

2. It means regimentation of youth—It imposes on youth a type of conduct, namely, to act as a soldier. It forces him to accept certain issues in modern civil life under penalty of severe punishment. Such service is the very opposite of free, normal citizenship. It disrupts the continuity of educational life and interferes with individual business endeavor. Conscription represents a compulsory surrender on the part of the individual: The idea of man's freedom had grown to the extent that the individual was recognized as the possessor of a free identity and the author of free expression which military training under compulsion would immediately submerge in favor of the state.

3. It is un-American and goes contrary to our peace-time traditions, for it contravenes our American philosophy of life and surrenders a precious tradition. It is likewise unfair to make such a radical change while millions of our service men are not in a position to make their views known. Harry Emerson Fosdick has said: Conscription "is the longest step ever proposed in this country toward the ideas and methods of the Fascist state."

4. It is one of the worst means of providing the United States with an efficient means of defense, that is, of waging war. Those who present this thought argue that quantity does not spell quality in soldiery as in other things. As the amateur is recognized as inferior to the professional, so one who thinks that he is a soldier and is not, is in that measure inferior to an amateur.

5. The technical necessities of a future war cannot presently be visualized sufficiently to train men to wage war on that basis. The specialized technicians of today are provided only with a very imperfect knowledge of the requirements of the future. Time, place, weapons are the unknown future determinants. Manpower and materials go hand in hand, but in reality manpower is second to the implements of war. Because of the ever changing pattern of warfare, technicians cannot be trained now for a war a year or more away. Experience in World War II supports this statement.

6. This action, especially now, is equivalent to saying that all

peace efforts are doomed to failure. While endeavoring to build up international collaboration, in principle we assume the opposite role in the broadening of our national armaments. Militarism breeds militarism. America is committed to international peace. Why take steps now that will incite to eventual war?

7. It means abandonment to the government of the primary duties of the home and the school in the matters of discipline, physical fitness, American indoctrination, social, religious and racial tolerance, etc. In achieving this, it will establish a military caste within while demanding a respect from without, e.g., the May bill asks for refresher training, a period of reservist service.

8. It is incompatible with Secretary Hull's foreign policy which he has stated to be: "International cooperative action must include eventual adjustment of national armaments in such a manner that the rule of law cannot be successfully challenged (and) that the burden of armaments may be reduced." The first overture to peace is the scrapping rather than the adoption of the European system of conscription.

9. We should heed the warning of our Founding Fathers who wrote into the Declaration of Independence their fears about large peace-time military establishments when enumerating the "injuries and usurpations of the King": "He has kept among us in time of peace, standing armies without the consent of our legislature. He has affected to render the military independent of and superior to the civil power."

10. There is nothing in the requirements of the nation with regard to our present military needs whose provisions cannot remain in force for the period required for the policing of the conquered countries immediately following their defeat. There is a great difference between extending the provisions of the Selective Service Act to cover the period of continued urgency and the establishment of permanent peace-time conscription. It is said that even the National Defense Act of 1920, if properly administered and adequately extended would meet all needs and requirements of the future.

OPPONENTS OF THE MEASURE

Up to this time, the opponents of compulsory peace-time military training have not been as vocal as those who support the

measure. Individuals and organizations in religion and education seem to be the only ones that have expressed views on the subject, some of which are definitely opposed to its enactment while others demand a delay in legislative consideration until after the war. Some in each of these classifications may be found in the following:

1. Although at this writing there has been no official pronouncement from the Administrative Board of the N.C.W.C. on the service bills now before the Congress, it may be noted that Archbishop John T. McNicholas, Cincinnati, at the time conscription was being discussed in 1940, stated in a pastoral letter to his people: "Whether we like to admit it or not, compulsory military training is the beginning of a totalitarian form of government in this country. Once the Federal Government, especially Federal bureaucrats, experience the thrill of controlling the youth of this country, reasons will always be found not only to continue, but to extend the control."

2. Further Catholic thought on the subject was expressed in a series of no fewer than a dozen articles and editorials which appeared in the weekly magazine *America* during the time that the 1940 Selective Service Act was under discussion. The authors in *America* pointed out the dangers in compulsory service and cited reasons why the measure should not be enacted. The August 23rd number of the *Commonweal* of that year presented in unmistakable language its opinion as to the ultimate result of conscription: "A draft is simply by definition and inevitable action the most important method of making the state organization a collectivized institution-for-war." These views and that of Archbishop McNicholas are as forceful today as they were the day they were first publicized.

3. The National Congress of Parents and Teachers went on record May 25, 1944, with this statement: "We oppose (1) any bill providing for the drafting of 17-year-old boys for military training until more effective use has been made of the man and woman power; (2) H.R. 1806, H.R. 2947, or any like measure committing the nation at this time to a program of post-war military training."

4. Several religious bodies have expressed their views on the subject: (a) The United Lutheran Church in a recent conven-

tion "petitions the government to postpone action on universal military training for males between 17 and 21 years of age for one year or until after the war." (b) Opposition to conscription of our youth at this time has been expressed by The General Conference of the Methodist Church, The Northern Baptist Convention, the Annual Conference of the Church of the Brethren, and the New York State Synod of the Presbyterian Church which has stigmatized the plan as "militaristic" and "lamentable." (c) The United Council of Churchwomen adopted this statement: "Believing peace-time conscription to be opposed to principles both of the democratic way of life and the Christian belief in the worth and dignity of the individual, and believing that all young people should have an adequate opportunity to complete their education, we urge that Congress take no action looking toward the peace-time conscription of youth."

(5) The Educational Policies Association, the American Association of School Administrators, and the Problems and Plans Committee of the American Council on Education has issued a joint statement pointing out the danger of committing the nation to "such a revolutionary change in fundamental national policy" while the war is in progress.

NOTES ON THE AFFIRMATIVE POSITION

Since the negative view incorporates in its opposition so many principles that are in keeping with Catholic thought, it would appear not out of place to make several observations concerning the affirmative position and then suggest a democratic approach to the whole question under discussion.

It should be noted that militarism has been no assurance against war in history, past or recent: All European nations except Great Britain, Norway, Denmark had conscription when World War II broke out; if we judge by results, England was prepared and France was not. If Germany and Japan are to be disarmed and to remain in that state, it might be asked: Against which ally are we arming by adopting a compulsory peace-time military training program?

In the matter of physical fitness, one year of concentration in the age group 17-21 will by no means be a substitute for the regular exercise during the adolescent stage. The military train-

ing plan enrolls only the able-bodied men; this would allow the rejected who need the physical fitness program most to go untouched by the plan. Those coming into training at the 17-21 year level would still carry with them the defects that have been the major cause of exclusion in the present draft. It is preposterous to think that military training will correct the organic diseases found in the draftees. The physical fitness program belongs to the home and to the school.

The ideal of self discipline has been the aim of free nations; army discipline is not necessarily self discipline. Discipline by physical force is far less valuable and certainly possesses less permanency than discipline by the force of one's will. This latter form of discipline is noted in one's ability to control oneself, to make decisions, to create a confidence in the dignity of the individual. The discipline that is the ideal of Prussia may give us men who will obey orders but it will not give us the "man with the stability of character" promised by some of the proponents of the military training plan. Americans do not want their keystone of life to be taken from German militarism.

To say simply that recruitment will not provide the desired and needed number of volunteers, is belittling the ingenuity of the American mind and undervaluing the patriotism of our youth. It must be admitted, however, that compulsion is the easier method of achieving the aim of the military, but quickly we must add: it is not the only method. The need of manpower does not argue for compulsory military training; it argues rather for a better and more effective means of recruitment. Cannot our American ingenuity devise a democratic process of accomplishing the same purpose in an American way? Of course, if the aim is to prepare for a war, as Secretary Stimson has said, there is scarcely a better way than through compulsory military training.

There is no solace whatsoever in the plan that is being advocated by some women's organizations to conscript our youth for service of a non-military nature to make our youth "good democratic citizens." This plan also would mean the placement of our young people during their formative years in the hands of the federal government for training in political education. Is this not camp education in citizenship? Is this program too different from the European youth movements and youth camps?

TWO DEMOCRATIC APPROACHES

At least two ways are open for a thoroughly democratic treatment of this controversial subject of compulsory military training.

A. Delay.—Since it is by no means a foregone conclusion that we need this type of program, the American treatment is to delay the enactment of the program until we are certain of the procedure. The delay should be urged on at least four points: (1) Until the emotionalism of war has subsided and we have had the opportunity of knowing the demands of peace-time; (2) Until the eleven million service men and women, the parents of tomorrow's children have had the opportunity of expressing their views in the determination of our future policy on this subject; (3) Until the voluntary democratic plan has been found wanting, for what the American Bishops said in 1940 through Monsignor Ready is equally true today: "The possibility of a one-year voluntary enlistment should be exhausted before resorting to a compulsory one;" (4) Until we are sure that any movement we do evolve will not be regarded as another military plan while the allied nations are fighting to produce a peaceful world free from fear.

B. Expand Existing Facilities.—Some items which could be included in this program of expansion as a method of solving the problem in a completely democratic and American manner are the following:

1. Expansion of the system of voluntary training, subsidized by scholarships;
2. Multiplication many times of West Point and Annapolis throughout the country, with regional academies not too far distant from the homes of the enlisted men;
3. Extension of the V and A programs, current in the present war, and a wider application of R.O.T.C. to army and navy;
4. Presentation of common sense opportunities wherein the youth may advance themselves;
5. Provision of programs attractive enough to invite interest and participation, flexible enough to meet contingencies, with good salaries as long as urgency exists, and the placement of military training on a level above popular scorn;
6. Establishment of technical schools financed, staffed, and

directed by the civil government, industry, and the military, wherein the boys could learn mechanics, aviation, beginner's engineering, etc.

7. Diversion of all the energies which would go into the peace-time conscription to the preservation of the peace and the making of this democratic program operative and successful.

This plan provides a democratic military program on a voluntary basis suited to our country's needs and in keeping with our national traditions. As long as a method such as this remains untried, compulsory military training should not be supported as a means of furnishing the military with manpower, as a method of eliminating physical unfitness, or as a substitute for the failure of education to provide a disciplined, morally and spiritually sound citizenry. If education needs reform, let us not engage in another project as a substitute; let us rather engage in the reformation of education. If better health for youth is desired, let our efforts be directed toward that end. The proposition that democracy can be saved only through the regimentation of our youth must not be accepted too quickly, for such departure from our traditions means the surrender of that non-military standard which has stamped us as different by our immigrants and by our admiring and somewhat envious nations.

CONCLUSION

A peace-time permanent compulsory military training service is unnecessary, un-American, regimentary, and exposes American youth to some species of Federal control during a period of five to ten years. The solution of the problem may be found in the traditionally American principle of voluntary military service, made so attractive, convenient, and desirable that ample recruits would answer the call. An extended Selective Service Act with suitable modifications could meet the period of urgency between the end of hostilities and the development of a voluntary plan.

No ending could be more fitting than this quotation from the statement made by the Administrative Board, N.C.W.C., to the Committee on Military Affairs, when the bill for compulsory military training was before the Congress in 1940:

"Because of the character of the times, any program promoted by any group, be it militarist, isolationist, or interventionist, should be subjected to critical appraisal and cool, sound judgment. The American way of life has developed certain definite

democratic ideals. No urgency should be allowed to destroy the values that are of the very essence of liberty as we know it in America. Consequently, no plan for the national defense should do unnecessary violence to the religious and educational traditions upon which our democracy is founded and apart from which it will not continue to flourish."

DAVID C. GILDEA.

Diocesan Superintendent of Schools,
Syracuse, N. Y.

November 7, 1944.

Father Gildea says rightly above (on p. 587) that up to November 7, 1944, there had been no official pronouncement from the Administrative Board of the National Catholic Welfare Conference on the service bills now before the Congress. However, on November 17, 1944, opposition to the "immediate passage" of legislation looking towards compulsory military training of all the male youth of the United States was voiced in a resolution adopted by the Archbishops and Bishops of the United States assembled at the Catholic University of America, Washington, D. C., in their Annual General Meeting. The Most Reverend Michael J. Curley, Archbishop of Baltimore and of Washington, presided.

Mentioning particularly the Wadsworth-Gurney and May Bills now before Congress, the resolution states three basic reasons why it is believed no such legislation should be enacted at this time. They are:

"(a) This problem should not be settled until after the end of the war and we know what the international situation shall be;

"(b) Those now serving in the Army and Navy should be given an opportunity to express their views on this measure before it is enacted;

"(c) Military requirements until the end of the war can be met by the extension of the Selective Service Act."

The resolution of the Catholic Bishops opposes "the immediate passage of a bill (either the Wadsworth-Gurney Bill or the May Bill) looking towards compulsory military training of all the male youth of the United States."

ON CONFIDENTIAL INFORMATION

It sometimes happens that a student applies for a scholarship or a position, giving in the application for such, evidence of a very satisfactory scholastic record, ability to fulfill stated requirements, etc., and does not get the position or is not awarded the scholarship because in additional information demanded of and supplied by the schools he attended there is an observation made detrimental to the student's character. Such a remark is usually couched in very general terms, partly because the informant does not see any reason why he should go into details, partly because those who ask for the information send out a questionnaire which does not permit a lengthy statement, or a check list which requires only the checking of expressions like dependable, less dependable, not dependable.

The ease with which the informant puts down his remarks, unaware of their significance to the one who receives this information, is rather amazing. The informant apparently feels entitled to pass such a summary judgment and to decide in many instances on the future of the applicant. The school officials, employers, etc., receiving such information obviously consider it sufficient to outbalance all other favorable data, like satisfactory and perhaps outstanding grades or even good impressions which they may have gotten in a personal interview.

An applicant for a scholarship was told quite openly by an interviewer, a member of the faculty, that the latter's personal impression of him was absolutely favorable, that he considered the scholastic standard of the applicant as unusually good, but that he had to advise the committee to reject the application because of information received from the high school he had attended, the principal of which had characterized the applicant as "not dependable." The interviewer expressed his regret and even his conviction that the applicant might do very well; but the information received was the only "objective" data on which he could rely, and therefore he had to decide as he did.

Cases of this kind illustrate how important such information may prove to be and, at the same time, how utterly insufficient. In fact, the grades and the "confidential information" are, in many cases, the only data on which the college or the employer can rely. If the application is made in writing, a personal im-

pression is still lacking. And if the applicant appears in person, the impression of him may be unsatisfactory because of the unfavorable report.

The college and other agencies receiving such a report might, of course, investigate the facts. If there is, in an individual case, a striking disparity between either the grades and the report on character, or between the latter and the personal impression made by the applicant, steps may be taken to clear up this contradiction.

CLEARING UP THE CONTRADICTION

Two procedures are worthy of consideration. The first can be used only if the applicant appears in person before the agency which is to decide on the application. In this case the information received can be supplemented by a detailed investigation of the applicant's personality. This can be done either in a protracted and searching interview, similar to that used by the Armed Forces for the purpose of determining mental fitness, or by means of certain tests on character, attitudes and the like, which, indeed, cannot claim absolute reliability, but furnish surely valuable estimates. The results of such tests combined with the data gathered from a personal interview should allow any experienced person to form a sufficiently reliable opinion of the applicant.

The second procedure, which alone may be used if the applicant does not appear in person, consists in requiring much more detailed information. The informant might be asked to state definitely why certain unfavorable statements concerning the applicant were made by him.

The adoption of either procedure means obviously more work for the college or the employment agency; but this extra work must not be avoided, since it is a service to the individual as well as to justice. It would be hardly feasible to subject a freshman or a prospective employee to a series of tests and to examine him in a prolonged interview, but physical examinations and intelligence tests are quite common today. The tests do not take much time; in fact, they can be given to a group. Character or attitude tests may be given, at least some of them, in the same manner. Their evaluation is somewhat more complicated because there is no such fixed standard as has been worked out for the IQ. To form a definite opinion on a person's character, how-

ever, more is needed than the mere filling out of statements. The tests have value only if viewed in the light of information obtained by personal interviews.

If it is not possible to follow either procedure in the case of most applicants, it is surely feasible to do so in the relatively few cases in which a contradiction of the data is found. Outstanding scholastic achievement and an "undependable" character form, for instance, such a contradiction. It is, in fact, improbable that a thoroughly undependable person should have been able to do his work well, consistently, and efficiently throughout the years spent in high school.

The summary information given by the school ought to be considered only in the light of study of the applicant's personality. If interviews and, eventually, tests reveal the applicant to be of satisfactory character, such data should carry greater weight than the "confidential information." The sweeping generalizations contained in such information, however sincerely the informant may believe he has stated his answer, may be far from objective correctness.

This suspicion is the more justified since the informant, principal of a school or teacher, hardly has had the opportunity to become really acquainted with the personality on which he passes judgment. The informant is handicapped by the fact that he (a) could observe the individual under discussion only in the particular setting of the school. He therefore bases his judgment (b) mainly or even exclusively on the relations of the student to, and his behavior in regard to, the demands made by the school. Furthermore, the informant is apt, because of very natural and hardly avoidable conditions, to (c) overrate the characterological significance of certain incidents or traits of behavior. And he also is little inclined (d) to forget these incidents concerning the applicant which impressed him in an unfavorable manner, even though these incidents may have occurred in the past only.

TOO NARROW A SETTING

(a) If one knows how an individual behaves under a definite set of conditions, it does not follow that one knows a part of him; in fact, one knows nothing about him at all. A judgment concerning a person's character can be based only on a comprehensive view of his total behavior, i.e., his behavior in all the

various situations which make up an individual's life. A child or an adolescent may be "good" and "dependable" in school and be just the opposite at home; he may be, on the other hand, an ideal child at home and the greatest nuisance in school. He is good or dependable *secundum quid*. The fact that he manifests marked differences of behavior is itself an important factor regarding his character; but the teacher who sees the individual only under one set of conditions does not realize this fundamental fact. His judgment on the character of the individual is, therefore, necessarily one-sided, and this means false. To be sure, in the majority of cases such a difference in behavior does not occur. But whether or not it does occur, an observer is incapable of knowing if he has not had the opportunity of an all-sided study. To base a general characterization on a one-sided observation is obviously wrong and may sometimes amount to definite injustice.

One cannot, of course, forbid school officials to form an opinion on the characters of their students. But they ought to realize that an opinion may be wrong. At least, they ought to state clearly on what particular facts and observations they base their judgment. This applies even to boarding school where there is an opportunity of observing individuals under varying conditions. But it should not be forgotten that life in such a school is more or less artificial and that, accordingly, behavior under these conditions does not allow for an absolutely reliable judgment on how the individual will behave under other conditions.

SCHOLASTIC STANDARDS ONLY

(b) Looked at from the viewpoint of the teacher or principal, certain incidents and traits in a student easily assume an importance and significance which they objectively do not possess. That they had been regarded as unsatisfactory students did not prove a hindrance to certain individuals becoming quite outstanding scholars or leading men in industry. Many a boy has been "naughty," disturbing, generally speaking a nuisance in the classroom, and nonetheless developed into a respectable member of society. It is not to be predicted with any certainty that the bright student will achieve great things afterwards. Many who have been first in their classes and of whom their teachers expected great things have proved to be failures.

Many traits of behavior of which the teacher thoroughly dis-

approves may be responses to particular conditions of which the school is ignorant and may cease to exist when these conditions are no longer present. It is well known that sometimes troublesome behavior disappears as if by magic when the pupil is placed under the direction of another teacher or changes to another school. Such facts ought to be matter for reflection. They are indicative of the determining role the personality and the direction of the teacher may play in the release of certain responses on the part of pupils.

It may be a demand difficult to fulfill, but it is nevertheless necessary that the teacher, when encountering troubles with a pupil, ask himself seriously and conscientiously whether or not he himself might have conditioned, at least in part, the objectionable behavior of the pupil. There is always the possibility that a teacher may make too great demands in the matter of submissiveness on the part of his pupils, and that he grade them as good or bad according to their submissiveness. But some are submissive not because they recognize the right of authority, or because they admire the teacher, but because they are cowards and hypocrites. For these, the school becomes a training ground in habits and attitudes which are anything but desirable and which, in later years, may be the cause of failure, conflict, and worse.

It is but natural that the teacher, who after all is also only a human being, should develop a bias in favor or disfavor of a pupil. He may deviate from the path of strict objectivity unconsciously and, because of certain prejudices, show unwittingly a preference for certain pupils or for a certain type; he may fall a prey to the "fallacy of background" of which I have written in a previous article; or he may be led astray in his judgment of pupils by any other sort of prejudice.

To free himself from such preconceived views may prove a hard task; perhaps it never can be achieved perfectly. But it must be attempted, at least, and one has to realize that the danger of an unconscious bias is always present.

What can be avoided under all conditions, however, is the false evaluation of certain forms of behavior which may be and quite often are mere "overt behavior" without any truly corresponding inner conviction or attitude. The pupil, especially in a boarding school, knows perfectly well what kind of behavior teachers and supervisors wish. It is in most cases advisable to comply with

regulations, even if they are not regarded as sensible. This hypocritical compliance with regulations is acceptable to pupils the more they realize that "good" behavior gets them by.

Now, it is quite right that achievement be rewarded somehow, because recognition and reward are means by which the adolescent and the child become aware of having done what is right or commanded. But achievement and reward must belong to the same category. That is, one should not reward with better grades a pupil who, for instance, attends Mass regularly on weekdays.

However difficult, or even impossible, it may be for a teacher to free himself totally from all bias, at least when asked to give his honest opinion on a pupil, as in the case of "confidential information," he ought to try to take into consideration the total personality of the pupil and to disregard all personal prejudices and preconceived opinions. There is always danger also of misinterpreting the pupil's personality because of the predominance of viewpoints which have nothing to do with any particular bias in regard to this or that pupil, but are rooted in the usual view on behavior in general.

SCHOOL STANDARDS VERSUS LIFE STANDARDS

(c) Those traits of behavior which are particularly related to the classroom or the boarding school assume a particular importance in the eyes of the teacher. As long as only order and discipline are considered, such a viewpoint is naturally justified. It is obvious that order in school must be maintained, the rules laid down enforced, and the pupil educated to do his duty. But the classroom or the dormitory involves situations different from those which are met in life after school. It has already been remarked that a pupil who is "very good," who delights his teacher or prefect by his unqualified compliance with the demands of the house, who is conscientious in his work, reliable in his statements, and so forth: that such an ideal pupil may prove a complete failure afterwards. There are many who do well as long as they live a form of life which is prescribed and arranged, but who are quite incapable of coming to terms with reality once they have to face life by themselves, once decisions must be personally made, once they have to decide their way of life instead of receiving it ready made, as it were, from an institution.

An experienced educator who for many years had worked in one of the larger schools of his Order once expressed it ironically, and not without some exaggeration: "A medal, a ribbon, and the favor of the prefect are not goals of real life; to attain them is no preparation for reality."

The same applies obviously to traits of character or behavior which are regarded as undesirable from the viewpoint of the school authority. A behavior which appears within the framework of the institution as undesirable does not justify a prediction of future failure or of malformation of character in the individual who gives evidence of such behavior.

It is unfortunate that the educator does not have the opportunity to observe the future development of his pupils. He may remain in touch with them, see them again on "homecoming day"; but what he sees and hears are merely externals. What kind of person his pupil really became he generally does not know. This is especially true of day schools where the teacher, once the pupil has been graduated, has little information, if any, on later developments in the lives of graduates.

The school prepares for life, but it is not life; it is only life under particular conditions. A person is not simply dependable, or courageous, or honest; he is so under these or those conditions. The hero on the battlefield may be a coward in civil life, and he may have faced unflinchingly the perils of death, and not dare to face the adverse criticism on the part of his wife, his boss, or the public. A man may be strictly honest in his private life and his personal relations and feel not the slightest hesitation in resorting to the most objectionable practices in business. To be sure there are many, fortunately, who are honest and dependable under all conditions. But one cannot predict whether or not an individual will be sincere and reliable always unless one is acquainted thoroughly with his total personality and not merely with his behavior under special conditions in school.

The significance of any trait of behavior observable under special conditions cannot be estimated properly unless it is considered in relation to the personality as a whole; particularly, the significance of traits manifest in younger years needs—to allow for a reliable interpretation—the consideration of future development. But this is a kind of evidence which usually is not available to the teacher.

The incidence of individuals who as children and during school

years were particularly good, well behaved, excellent students, among the neurotics who in later life seek help from the psychiatrist or psychologist is remarkably high. This does not mean, of course, that being well behaved and a good student justifies an unfavorable prognosis for later life; there are, of course, many who "did well" in school and continue so afterwards. But the fact mentioned shows that there is a certain type of good behavior which is not an effective preparation for the future, but rather is indicative of some inherent, though latent, maladjustment. This is one reason more why one ought to beware of overrating the significance of traits of behavior observed in school.

NO DICTIONARY OF SYMPTOMS

(d) There is always, in every period of life, a definite uncertainty regarding the interpretation of character traits. But this uncertainty is at no time so great as in the years preceding maturity. A trait may have a definite significance in the child, and have another in the adolescent, and still another in the adult, although it is, to all appearances, the "same" trait. Neither can it be assumed that the "same" trait has the same significance in different individuals who give evidence of it. To repeat what I have said several times elsewhere: there is no dictionary of symptoms, or, if one prefers, of features of character. Every trait of behavior must be interpreted individually, according to the total set-up of the one personality where it is observed. And such an interpretation can be risked only if the particular trait can be evaluated in the light of the total personality, the total situation of life in all its varieties, and from the individual's total history.

What may be called the fallacy of the univocity of character traits is one of the most serious obstacles for a correct and just evaluation of a personality. If one has once conceived of certain such traits as indicative of this or that fundamental and, perhaps, immutable property of the person, these traits assume an importance and, so to speak, a diagnostic weight which often they do not possess.

Combined with the tendency to overrate the general significance of behavior as measured by the demands of the school or even of the individual teacher, the fallacious interpretation of character traits as unequivocal may lead to an utterly false and, therefore, also utterly unjust appraisal of a personality. This is

the more the case the more these traits are considered as indicative of lasting, basic properties.

If some undesirable form of behavior is observed, e.g., in junior high school, it will be held against the pupil forever; it will influence the opinion of his other teachers, because the pupil is reported to be such and such a personality when he passes from one teacher to another, and this reputation will finally determine the "confidential information" and underlie the sweeping generalization by which the pupil is described as "not dependable."

This prejudice or fallacy of univocity may exercise its detrimental influence in several ways. A teacher may get a favorable impression of a pupil; he then may say: "I have no reason to be dissatisfied with him, but of course I know . . ."; or he will state favorable opinion and be told that he ought to know that, when he was a sophomore, such and such happened. Or the teacher will give the pupil the benefit of the doubt. Perhaps he will consider the possibility of change in the conduct of the pupil. But, on the whole, teachers are not inclined to do so. One is apt to doubt the reality of improvement rather than the reliability of one's judgment. Nobody admits easily that he has been mistaken; and a teacher by his position develops the idea of his infallibility, perhaps, more so than the average person. If, moreover, one believes in the unequivocal significance of character traits, the idea is strengthened that any observed change is only apparent, merely a clever adjustment to existing conditions, and the underlying undesirable attitude is still considered as present, to reappear as soon as an opportunity will be offered. Curiously, this belief is much stronger in regard to undesirable traits than to their opposites.

It may be true, no doubt, that the usual interpretation is right. It not unfrequently happens, indeed, that a pupil behaves well only externally and that no real inner change took place. But it seems questionable whether any child or adolescent can be so accomplished a deceiver and hypocrite as to hide the persistent undesirable traits constantly and successfully to the eyes of an astute and careful observer. That many observers are unable to discover what they, perhaps, rightly suspect to be present in the pupil is partly a result of the very same prejudice. They believe, it seems, not only in the univocity of the "symptom"; they believe also that the underlying attitude must mani-

fest itself, if at all, always in the same manner. But the manifestations springing from a certain fundamental attitude can change considerably according to the conditions and situations in which the individual acts.

I need not repeat here what I have explained to a greater extent elsewhere. It suffices to recall that, for instance, high-strung ambition may be conducive to laziness as well as to strenuous effort; that unusually gifted children may be, as outstanding students, most unruly, if the demands are not adequate to their capacities; that lack of courage may lead to a definitely cowardly behavior as well as foolhardiness by which the individual endeavors to prove to himself and to others that he is a hero; and so on and so forth. Neither does one and the same feature of behavior necessarily indicate the same set of motivations or the same underlying attitude, nor does such a set or attitude produce with necessity always the same manifestations. What the significance is of a particular trait of character or behavior, and in how far an attitude back of one form of behavior may be at the bottom also of other such forms, perhaps widely different ones, are questions which can be answered only by an exhaustive study of the individual personality.

THREE CASE HISTORIES

The foregoing remarks should make clear how unjustified the usual procedure of generalized and sweeping "information" can be. To make the ideas discussed in this paper more concrete, three "case histories" follow. They are, of course, only brief summaries. To reproduce an adequate case history is impossible. If it serves its true purpose, it amounts to a complete biography, which is even more detailed than the biographies in literature. The latter contain only what seems of interest or important; but in a psychological analysis there is in truth nothing unimportant, and details which at first sight appear as lacking significance may prove, when viewed in the total context of a personality, to reveal more than other facts which impress one at first as particularly relevant.

MORE SINNED AGAINST THAN SINNING

A boy applies for a scholarship in a college. He intends to be a physician. His record in high school is excellent, espe-

cially in science. He seems to qualify in every respect. The information supplied by the principal of his school acknowledges his talents, industriousness, and high grades, but states that his character is "undependable." He did not get the scholarship. He managed, nevertheless, to work his way through college and to become a medical student. His success did not, however, compensate for his deep resentment against the high school principal. He felt that he had been treated very unjustly. He gradually developed a hatred against all authorities and particularly against those of his high school, and declared that he would never send his own children, in the future, to any such school. He became embittered, distrustful, full of subversive ideas. This was, to be sure, not exclusively the effect of the way the school had handled his case; but this experience contributed in a noteworthy manner to his characterological development.

The judgment passed by the school was based on the fact that this boy had repeatedly promised to do certain things and did not keep his promise; rather had excused himself in a manner obviously mendacious. That this had been the case he openly admitted. The facts as he told them were these: He had been asked to get things for the school band, in which he played, and it was taken for granted that he could easily do so because the store was on his way home. He agreed to do these errands; but he never had the intention to do what he was asked, because of the peculiar circumstances of his life, of which, however, the school authorities as well as his comrades were ignorant. He took, indeed, great pains to hide how things were going at home. His attending school was not at all easy. He had to see that he got home as quickly as possible. To be delayed even a few minutes was not to be considered. He lacked the presence of mind which might have enabled him to invent at a moment's notice a plausible excuse for failure to get the things for the school band. Because this had happened in his senior year, the wrong impression was fresh in the minds of his teachers. Hence, the unfavorable report.

One might suppose that a student who was quite satisfactory, did brilliant work, never gave trouble, ought to have aroused the sympathy and interest of some one instructor. But no; he was put down as undependable, once and for all.

FIGHTING IN SELF-DEFENSE

A boy applied for special training when drafted. He had the necessary knowledge; his grades were above average; his physical health good; the results of an interview with a psychologist and the data supplied by certain tests satisfactory. The information furnished by the school described him as "emotionally unstable and undependable."

The facts: During his first two years at senior high school he had been involved in several rather riotous fights which, according to the testimony of witnesses, he had started. He had been, indeed, the first to hit; but this action had been preceded by teasing remarks on the part of those who knew perfectly well that he would fly into a rage and who enjoyed such a spectacle. He belonged to a family that had settled in an industrial town only recently. They were considered "foreigners," although they were Americans. Moreover, the father had bought an industrial plant in the locality. The community, or at least certain social "sets," resented the intrusion of the "strangers" and made social adjustment difficult to the newcomers. The attitude of the other students, of course, mirrored the sentiments of the older generation. They treated the boy as if he were an outcast, let him feel very clearly that he did not "belong." His ignorance of local customs and affairs, certain idiosyncrasies of speech, and other characteristics furnished welcome points of attack.

After a couple of years, however, he had become adjusted, and his associates had learned to appreciate his good qualities. The family had been received as respectable members of the community. But this did not impress the school authorities sufficiently to forget about his past conduct the nature and causes of which they had not investigated. To them he remained the boy with a "nasty disposition" and "emotionally undependable" personality.

WAS THE GIRL REALLY UNDEPENDABLE?

A girl applied after graduation from high school for a job as a confidential secretary to the manager of a big business. Or rather, she had been recommended by a man who knew her as well as the prospective employer. She seemed to be particularly well fitted for the position because she had certain unusual accomplishments, as, for instance, knowledge of several languages

and of stenography in one of them. Her grades were very good. She went to see the personnel manager of the firm; he approved of her, and, more to comply with the usual formalities than because he felt the need of it, asked her for further references. She immediately named the principal of her high school, feeling sure that the reference from him would be quite satisfactory.

However, the information read: "undependable and not always truthful." A person having such serious defects of character cannot be regarded as suited for a strictly confidential position. So she was not engaged. The man who had interviewed her regretted this, because he had thought that she would do very well. But he did not dare to oppose the testimony of the school and felt sure that his employer would object to a person who had received such a poor recommendation.

This girl had failed to attend school several times during her junior and senior years. She had refused to justify her absence in some instances and gave obviously false reasons in others. Her answers had been, as she acknowledged herself, anything but polite; she had lacked proper respect for the head of the school.

The true reasons for her behavior—absences as well as answers—were the very unfortunate conditions at home. Her father, whom she loved very much, had deserted his family. Her mother, who, it seems, had been a very difficult person to get along with, had developed a behavior bordering on abnormality. The girl was intensely unhappy, because she had to listen to the bitter remarks of her mother towards the father. Sometimes it seemed to the girl as if she could not face anyone; on such days she wandered aimlessly through the streets, went eventually to a drugstore (where she one time was observed by one of her teachers), and became generally irritable, restive, and profoundly miserable.

She felt that the state of her homelife was a disgrace, not to be revealed to anybody, to be kept secret as much as possible. Therefore, she could not tell the authorities why she did not attend school; she had to invent excuses. Moreover, it seemed to her that the principal of the school was somewhat like her mother, self-righteous, strict in regard to others and not at all free from blame personally. Thus she developed an intense resentment against the principal which did not go unnoticed.

The principal, on her part, resented the behavior of this girl.

Unable to see that it was quite possible for some of her pupils to dislike her, the principal saw only the faults of the pupil. Nor did she consider the possibility that there might be some explanation for the unusual behavior of a student; after all, this particular girl was a very good student, and generally liked by her associates, although they knew her to be "moody" and wondered why she never invited them to her home and did not go anywhere herself.

MAKING NEUROTICS?

It might be argued that these three cases, however unfortunate and however badly handled, are, after all, exceptions. It might be argued also that the cases are presented in a one-sided manner, since the data stem all from the side of the pupils, and the viewpoint of the school authority has not been considered. Furthermore, the stories might be definitely biased and untrustworthy because the facts became known in the course of discussions brought about by the need these three individuals felt for readjustment and advice. Furthermore, all three students may be qualified, more or less, as "neurotics."

All this may be perfectly true. However, even exceptions of this kind should not occur. Also, the criticism submitted here of the sweeping generality and summary description in "confidential information" is justified independently of the cases used as illustrations.

Insofar as these three individuals are labeled "neurotics"—a point I do not intend to discuss—it is reasonable to ask whether or not their experiences with the school authorities contributed to the development of their characters. These experiences are surely not the primary causes for maladjustment or neurosis, but they may very well have been accessory and releasing causes. The not infrequent resentment against schools and teachers, the unwillingness to recognize authority, and similar undesirable traits in youth can be traced in many cases to an unfortunate attitude assumed by the schools in regard to the individual pupil.

The main point is this: there is nothing like *the pupil*. There is always only this pupil, an unique individuality, with an unique history. And there is no "dictionary of symptoms."

RUDOLF ALLERS.

The Catholic University of America.

ACADEMIC BABEL *

Academic freedom has a learned and enticing sound; it smacks of democracy and tolerance, of which the world hears much but gets little; it is one of the sacred cows that thousands spring to defend without realizing its implications.

Many doubtless vociferate about it largely on the basis of its name; they consider it a lofty species of liberty: and well it might be—in its proper sphere and, paradoxically, with proper limitations.

The principal point urged against Bertrand Russell was that some of his beliefs or preachments were so disgraceful that he was bound to contaminate students, and academic freedom was unearthed as an important element of defense. To meet this issue squarely it would have been necessary to show that Mr. Russell did not hold the views charged; if he did, then neither academic freedom nor anything else would justify exposing students to such contagion. An implication of the defense was that, granting Mr. Russell held certain "unorthodox" views, academic freedom nevertheless required that he have free access to adolescent minds. Thus academic freedom was invoked as an excuse for something alleged to be rotten.

FREEDOM OR LICENSE?

Now, freedom is excellent and necessary. But undue freedom exercised by one person or group at the expense of another amounts to oppression. Some things limit our freedom, and the Ten Commandments are ten of them. Free love and, for that matter, free theft, would be items under the head of unrestricted freedom; and so would "every man for himself" and "the devil take the hindmost."

The niceties of freedom can be confusing, and academic freedom is especially so; it neither says what it means nor means what it says; an academy is a school and one would naturally think that academic freedom meant scholastic freedom. But it doesn't; its meaning is much narrower. Among other things scholastic freedom would enable students to learn what they

* The author is an attorney-at-law in New York.

please, whereas academic freedom apparently enables professors to teach what they please.

If we are to be taught and not simply to be obliged to study, a right to learn what we please entails a right to teach what we please; but academic freedom relates rather to freedom of teaching than to freedom of learning from the standpoint of the pupil. Indeed, Doctor Butler says, "For those who are in statu pupillari the phrase 'academic freedom' has no meaning whatsoever. That phrase relates solely to freedom of thought and inquiry and to freedom of teaching on the part of accomplished scholars."

This statement was contained in an address to the faculties of Columbia University on "Columbia University in This World Crisis," delivered October 3rd, 1940, as reported in *The New York Times*. The address dealt with the place, aim and function of the university in relation to present world problems and its duty to co-operate with government to strengthen the defenses of our American system of economic, social, and political liberty.

For reasons that will presently appear, this address touched off an uproar with repercussions even in the United States Senate; and through the smoke we perceive that there is no unanimity of opinion, to say the least, as to just what academic freedom is or how it should be applied.

Doctor Butler put the ideals and aims of the university and its right to pursue them, which he called "University Freedom," before and above academic freedom, and he had the temerity to suggest, "Those whose convictions are of such a character as to bring their conduct in open conflict with the university's freedom to go its way toward its lofty aim should, in ordinary self-respect, withdraw of their own accord from university membership in order that their conduct may be freed from the limitations which university membership naturally and necessarily puts upon it."

That did it. The quotations and related matter pertaining to this address appearing immediately below are also derived from reports in the same newspaper, and we direct our attention particularly to this matter of academic freedom.

NO UNANIMITY OF OPINION

Senator Bennett Champ Clark accused Doctor Butler of polluting American opinion at its source in violating the freedom

of faculty members and termed the university policy on academic freedom a "brazen, outrageous and infamous" step toward dictating what instruction the nation's teachers must impart to hold their jobs. "Better men than Doctor Butler," he asserted, "have been tried for treason."

John Haynes Holmes, pastor of the Community Church and board chairman of the American Civil Liberties Union, charged Doctor Butler with establishing at the university "the Nazi rule—obey or get out."

H. G. Wells dissented! "I have always dissented with Doctor Butler, and I dissent from his idea that academic freedom is not for the students. I believe that universities should consist of young people in rebellion against their teachers."

Doctor John Dewey, commending Doctor Butler's statement of the university's function in relation to analysis and understanding of the economic, social and political problems involved in the present war, went on to say in part: "Because of my sympathy with this view I am unable to understand some other statements made in the same address. I should suppose, for example, that it is vitally important for students to have a share in this analysis and understanding. Hence I do not see what is meant by his denial of academic freedom to students."

Many faculty members, it seems, confessed their confusion in seeking to interpret Doctor Butler's remarks. James Marshall, president of the Board of Education, said he did not clearly understand the implications of the speech. Charles J. Hendley, president of the Teachers Union, Local 5, declared that Doctor Butler's was the authoritarian's perfect definition of academic freedom. He said the speech contained much good sense on the university's present responsibility and function but was counterbalanced by the "arrogant warning to anyone on the campus who may dare to think or act out of line with academic traditions as they are understood by constituted authority."

Dean Gildersleeve, supporting Doctor Butler, defined academic freedom as "the freedom of the experienced scholar to seek truth in his own special field, and to teach it as he sees fit, without outside interference."

In an article on Academic Freedom long since published in *The Catholic World* for April, 1923,¹ after some observations on

¹ Vol. CXVII, No. 697, p. 25.

various kinds of freedom and freedom in general, Reverend Stephen L. J. O'Beirne, S.J., writes: "Academic freedom, then, is immunity for the teacher from restrictions in the communication of his knowledge." And that, undoubtedly, is the nub of the thing—the right to teach freely.

It will be noted that Father O'Beirne's definition excludes students, since they are not teachers, but does not limit the application of academic freedom, necessarily, to experienced or accomplished scholars. These terms, however, are relative, and there may be honest disagreement as to whether particular teachers are experienced or accomplished scholars. Again, some humble teacher may be possessed of pertinent truth which he ought to be allowed to teach even if it irritates the powers that be.

CAN PROFESSORS DO NO WRONG?

The purpose of limiting academic freedom to experienced or accomplished scholars is doubtless to insure its proper use. But that is a vain hope; to give all teachers *carte blanche* tends to make professors kings who can do no wrong. If Dean Gildersleeve's dictum, "to seek truth in his own special field, and to teach it as he sees fit," refers merely to method, that is one thing; but if it refers to the content as well as method in teaching, that is something else again, of vital importance, and something with which we cannot agree: For anyone to seek and teach truth as he sees fit is to teach the truth as he finds it or sees it, which sounds fair enough but is only another name for his views or opinions which may be striped with tripe even if he is a scholar and a gentleman to boot. The test of what is taught should be its essential truth and not some scholar's view of it.

Of course, we cannot lift a quotation like this and charge it to Dean Gildersleeve as her considered or complete definition of academic freedom. But let it serve as a peg upon which to hang discussion of the most troublesome and important aspect of academic freedom which is whether it ought to be absolute or limited: we all recognize virtues in academic freedom—the right to teach truth freely, despite anyone's displeasure—but there are those who advocate freedom to teach truth as the teacher finds it even if he is wrong, on the theory, apparently, that out of free teaching and discussion the truth must at last appear. But that is another vain hope; the errors may be multiplied: the real dis-

agreement is not upon the question whether truth should be taught freely but upon the question that occurred to Pilate, "What is truth?"

It may be objected that limitations upon academic freedom make it an anomaly, destroying its character as any real freedom and substituting an indefinite lenience or tolerance. But if that be treason, let the chips fly where they may; we cannot bear to hear whatever pops into a professor's head. It is the truth as someone finds it or sees it that is really the anomaly: truth is truth, inflexible; it exists without regard to what anyone thinks about it. Suppose a city-dweller, newly arrived at a hunting camp in the fall of the year, takes his stand besides the lake without any idea of his compass bearings and, gazing aloft, he sees a flight of birds: "Ah!" says he, "I see the birds are flying south." But as a matter of fact those birds may be flying. . . . Yet, let it pass; if our man is recovering from a spree, there may not be any birds at all—just spots swimming in front of his eyes; and those birds, if any, would be flying in whatever direction they are going even if our hero had remained in the city.

ARE ANY PROFESSORS INFALLIBLE?

It won't help much to argue that experienced or accomplished scholars are the best judges of truth in their own fields: even they are not infallible; nor will it do to say that no one is. Moreover, learned men disagree not only about academic freedom but other important things. Obviously, they cannot all be right; nor does it follow, necessarily, that any of them are right in particular instances, even in the field of science which is supposed to be so exact. Not long since we all believed that atoms were indivisible. Galileo, taking a leaf from Copernicus, arrested the sun and started an uproar which hasn't abated yet; but, meanwhile, the sun moves again.

What we believe of such things may have little effect upon our daily lives or eternal salvation, but other unsound notions, especially in the field of ethics and philosophy, may radically affect both. Someone must be charged with the duty of protecting our children, at least, from injurious doctrines. The law recognizes such a duty. There are crimes involving impairment of the morals of minors—low-brow dirt, if you please, but high-brow dregs may be just as vicious and more far-reaching.

On the civil side, not dealing directly with moral issues, until a lad is twenty-one the law regards him as an "infant." He is the ward of the court and the subject of its solicitude; he cannot act freely or validly in all matters; and the test applied to his transactions does not necessarily regard his wish or degree of intelligence but rather what is deemed best for him. Upon what theory, then, can striplings' minds be stuffed, warped or smeared with foulness called truth, by some misguiding teacher? The harm wrought may be much greater than that sustained on the short end of a sharp bargain from which the law will protect them.

UNIVERSITY FREEDOM VERSUS ACADEMIC FREEDOM

Surely there must be some standard—yea, some censorship, if you will—against which to measure what will be taught in any institution of learning worthy of the name. Doubtless some such thought prompts Doctor Butler to put university freedom before academic freedom: "Indeed," said he, in the same address, "before and above academic freedom of any kind or sort comes this university freedom which is the right and obligation of the university itself to pursue its high ideals unhampered and unembarrassed by conduct on the part of any of its members which tends to damage its reputation, to lessen its influence or to lower its authority as a center of sound learning and of moral teaching."

However, in the light of this definition of university freedom, Doctor Butler's statement of the purpose of academic freedom, contained in the same address, seems to create a dilemma: "The purpose of academic freedom," he says, "is to make sure that scholarship and scientific inquiry may advance without being hampered by particular and specific religious or political tenets." This phraseology appears to postulate that solicitude for particular and specific religious or political tenets on the part of scholarship and scientific inquiry will necessarily hamper its advance, or that scholarship and scientific inquiry should proceed independently of any particular and specific religious or political tenets; but as a matter of fact the university must have some particular and specific religious and political tenets in order to be a center of sound learning and of moral teaching and pursue its high ideals under university freedom.

It is again a question of truth: where such tenets are wrong,

they can be safely disregarded. But surely there must be some particular and specific religious and political tenets that are right and true; and if so, then scholarship and scientific inquiry cannot disregard them and to any extent that it diverges from them it does not advance, it recedes, falls into error.

Perhaps Doctor Butler made no such assumptions; but the language in question, it seems to us, might so import.

Let not, then, scholarship and scientific inquiry be hampered by any particular and specific religious or political tenets that are unsound; but let it be remembered that scholarship and scientific inquiry cannot advance except in strict accordance with particular and specific religious, political and other tenets that are sound and true.

What a man believes or advocates is largely his business, but what he teaches, especially to our children, becomes our business too. To assuage our ignorance, if possible, by all means let the search for truth go on unhampered; and so, too, let truth be taught; but first let us be reasonably certain, at least, that it is the truth, and not let it be administered simply because some scholar thinks it is or says it is; and some truths are better left unsaid amongst children.

Not all our thought and studious gropings make for progress: truths have been found and then mislaid, perhaps to be later recaptured again. Having found a bit of truth, let us cling to it tenaciously, lest it be lost again while we search afield. We have long since known all we need to know and much we would be better off without. It is doubtful whether there are any new truths; so-called new truths are but new or rediscovered aspects or details of old truths. Solomon was once a wise man; and concerning fundamentals, how many stadia since Aristotle? It is not wise to tinker with the truth: behold the widespread confusion of the truth taught by Christ!

JAMES ST. GEORGE LYNCH.

DICKY—A LONELY LITTLE BOY

Dicky looked a bit pale when we met. The pallor indicated unhealthiness rather than fear, however. He was a small boy for his age, but the father insisted, despite his size and pallor, that he was always quite well. The child was quiet of manner, anxious to please and seemed quite able to co-operate. Dicky answered the questions asked but volunteered no information. However, he did confide to the examiner that he did not like school. He could give no particular reason why. He was well aware that he did not do his work; he admitted also that he played or annoyed the other children a good deal. He liked other boys and played with them when out of school and he thought that he got along with them pretty well.

Dicky was in third grade at the time the school referred him to us in the Spring of the year. He was so unsocial that the Sister felt he could not be tolerated longer in the classroom. Talking with him, even punishing him, had accomplished little. He apparently saw his faults, agreed to correct them, but went on doing the same things over again. Sister's report of Dicky was that he day-dreamed when he was not playing or annoying others. Other children did not like him, she said, and he was continually in difficulty with them in school or on the playground. Sister was quite sure that he had few if any friends.

Dicky's father was certain that physically the boy was well though a little underweight and short for his age. At nine, Dicky was not much larger than most seven-year-old boys.

The father admitted frankly that the child was a mystery to him and something of a disappointment. The lad was quiet, talking very little in the home, and the father had taken for granted that he had no problems, at least no unsolved ones. Dicky was an obedient child in the home, always doing what he was told, but played outside away from home a good deal. Since Fall he had a bicycle and he rode around with the other boys during his free time, the father thought. It was a great shock and humiliation to him to find that Dicky was a problem in school. Why he should be, the father had no idea. Sister had sent for him two months ago, and since that time the child had become progressively worse despite all efforts to discipline him. However, the man was anxious to find out the child's trouble and do whatever he could to solve the problem.

Dicky had an I.Q. of 106 on the Stanford-Binet, indicating that he can do passing work in his grade. He had no difficulty with reading, the common problem of children who are failing in school. His *performance* I.Q. was 90, bearing out the fact that the child showed little interest about the home and had not learned to use his hands effectively in ordinary tasks.

The interview with the father in this case was a most interesting one. Step-by-step as he described the home situation which (as he thought) would prove beyond doubt that there was no reason for his boy to be anything but a normal, happy, well adjusted child, he was brought face to face with the cause of the child's loneliness, isolation, and insecurity. A summary of the father's answers will probably show this best.

INTERVIEW

No, Dicky was not an only child. He had a little sister, a girl of two, of whom he was very fond although he played outdoors too much to see a great deal of her.

The child's mother? She was very fond of the child. She was his stepmother, however. But he would have to say she was a wonderful mother to Dicky. She treated him in every way as her own boy. She had admitted to him (the father) lately, it was true, since he had spoken of the boy's school difficulties, that no matter how much she had tried, the child had never warmed up to her. She was as anxious as he to do everything to help the child.

Was he disobedient? No, never. He did what his mother told him. The only thing was that he never stayed around home much. He played with other children in their yards when he was younger and now, of course, he was off on his bike. He came in when it was his bed-time, eight o'clock when it was summer, and went off to bed without any trouble.

Did his mother hear his prayers? No, the child went to bed himself and had done so for a couple of years at least. Sometimes he, the father, went up to see him, but otherwise the child took care of himself pretty much.

Did Dicky remember his own mother? The father was not sure. Dicky was four when his mother died. He and the father went to live in the maternal home where there were two or three adult uncles and aunts besides the grandparents. Things had

gone fairly well for nearly six months except that Dicky was being spoiled by too much attention and too little discipline. The father could see no way of preventing this, yet he realized that the child's training was his responsibility and he wanted to do something about it. However, things became unpleasant when he began keeping company with his present wife. The entire family was incensed, taking it as an affront to Dicky's dead mother. Little was said to the father, but some things were said to the little boy. He was warned against "the naughty lady who wanted to take his daddy away" and was told that she would take him away too. Just how long the child was being disturbed or how much was said, the father was not sure. When the child, as children will, protested to him, the father decided he must act. He asked the young lady to marry him.

He explained to her that he came "encumbered," but under no condition would he consider leaving the child with the grandparents. The girl agreed that he was right, said she knew she would love the child, and promised to do everything for him as much as if he were her own.

They were married within a year after the first wife's death. Dicky's grandparents refused to meet his new mother-to-be and told the father that while he and Dicky would always be welcome in the home, his new wife would never be permitted to enter. Incensed in turn, he told them that neither he nor the child would ever return as long as his wife was excluded. He took the child away when he married. At the time of the interview, neither he nor the child had re-visited, even once, the grandparents' home, nor had they seen any member of the family in the course of those four years.

Did the father make any effort to have Dicky understand why things should be so changed? No, he had not. The child was so young he could not understand, and so he had made no effort to tell him about it. "It just was" and the child made no fuss about it. In fact, he seemed to take things as they came without questioning, as you would expect of so young a boy.

Had he ever spoken to Dicky of his own mother? No, he had not. His wife had not either. They thought that silence was the wiser policy here so that as far as possible the child would become attached to his new mother.

Did he make a chum of Dicky or make any effort to win his

confidence? No. He loved the boy and would be glad to, but he had not seen any reason to do so. The child was busy and, he had thought, happy in his own way. Actually he realized now that he knew nothing of the child's interests or desires and neither did the mother.

ANALYSIS OF PROBLEM

We suggested to the father that Dicky had probably forgotten most of what had happened in his grandmother's home, and also in his own home previous to his mother's death. These memories should not, merely for their own sake, be brought back. However, though he had forgotten them, their emotional effect was probably influencing him a great deal at this time. Beneath his present difficulty was probably the sense of insecurity, of not knowing where he belonged or what might happen next, the sense of not knowing whom or what to trust. As a consequence he was withdrawing himself as far as possible from contacts in the home; he was unable to meet other children successfully in play or work, and he was demanding attention from teacher and children, as a compensation, by being annoying in school.

The father recognized the situation and was surprised that he had not realized the child's position before. He was anxious to co-operate in any way he could to adjust matters.

SUGGESTED PLAN

The plan to be followed, at least as a tentative one, seemed simple enough.

We suggested that the father interest himself in the boy in terms of his activities—going out with him on a hike or for a ride, or to the Zoo, or to a movie—anything that would bring them together and give him a chance to talk to the boy and get to know him mind and heart. He was warned that it would be necessary to be patient with the child. He would have to make all the advances in order to break down the child's reserve. Patience and persistence in being kind and showing interest would accomplish it, we were sure. We suggested that the father talk a good deal about himself, giving the child a chance to learn everything about him, his work, his interests, and the like. When the opportunity occurred it would be well to ask Dicky if he remembered his mother. Though the child would probably be-

come reserved on this question, his father could ignore his apparent lack of interest and tell him about her, and of her interest in him now that she is in heaven. He could encourage him to think of her and pray to her and then lead on to God's goodness in sending him this new mother, who was so kind to him and the little sister. If the grandparents' home came up in the conversation, it should be discussed, but without any evidence of feeling. The suggestion could even be made of going to see them some time in the future. Unless the child particularly wanted it, there need be no following up of the suggestion later, however.

The father grasped the situation as a whole and this plan of approach to the child. He was sure that he could win the child, first to himself, and then to the stepmother, and was determined to do so.

CONCLUSION

The tentative plan evidently worked out since the father did not return to us and the school reported that the child had adjusted with very little difficulty both socially and educationally when his father became interested in him.

Our conviction is that Dicky was just a lonely little boy who could not see the purpose of living and who could not get the attention he needed for security from loved ones except by being very annoying.

SISTER MARY, I.H.M.

Marygrove College,
Detroit, Mich.

EDUCATIONAL NOTES

EDUCATIONAL STATUS OF AMERICAN SOLDIERS

The median level of education of American soldiers in this war is the second year of high school, as compared with the sixth-grade education held by the average doughboy in the last war, the Office of War Information reported on the basis of comparative statistics compiled from representative sampling studies conducted by the United States Office of Education, Federal Security Agency, and the War Department.

In this war, 23.3 per cent of the soldiers had completed four years of high school, whereas only 3.5 per cent of the soldiers in the last war had done so.

The two largest groups in both wars, however, included those who had completed no more than five to eight years of grade school. The percentage was 27.4 per cent in this war, as compared with 55.5 per cent in the last war.

The number of persons who have completed no more than the first four years of grammar school, in this war amounted to 3.5 per cent, as compared with 24.4 per cent in the last war. No comparison of the rates for rejection for illiteracy can be made between this war and the last since in both cases these rejections have been closely associated with other causes for rejection and comparable statistics cannot be obtained.

Four years of college or more had been completed by 3.6 per cent of the soldiers in this war, as compared with one per cent in the last war.

A percentage table, comparing Army enlisted men of this war and of the last war on the basis of the amount of formal education they had received, follows:

<i>College</i>	<i>This War</i>	<i>Last War</i>
4 years and over	3.6	1.0
3 years	2.0	0.8
2 years	4.0	1.3
1 year	6.3	1.5
<i>High School</i>		
4 years	23.3	3.5
3 years	11.2	2.4
2 years	10.9	4.2
1 year	7.8	5.4
<i>Grade School</i>		
8 to 5 years	27.4	55.5
4 to 0 years	3.5	24.4

Percentages in the last war were based on a representative sampling of 78,940 enlisted men. Percentages on this war were based on a representative sampling of about 100,000 Army enlisted men.

Facts on educational levels of service men and women in the present war were supplied to the Office of Education by all branches of the armed forces. Because similar facts for the last war were available only for Army enlisted men, information on the educational levels of men and women in branches of the armed forces other than the Army was not included. The Office of Education study on educational levels was done by a committee including: Dr. Ernest V. Hollis, principal specialist in higher education, chairman; Dr. Francis G. Cornell, chief of research and statistical service, and Dr. Carl A. Jessen, senior specialist in secondary education, all of the Office of Education.

CINCINNATI REPORTS LARGE RATIO OF H. S. STUDENTS

What is believed to be one of the largest ratios of students in Catholic high schools to those in the Catholic elementary schools of a diocese has been revealed by the enrollment figures of the Archdiocese of Cincinnati for the current school year. The total elementary school enrollment is 35,675. There are 10,735 in the Catholic high schools of the diocese, for a ratio of 1 pupil in the Catholic high schools for every 3.33 in the elementary Catholic schools.

A study of the eighth-grade graduates of last June showed that of those who entered high school, 76.4 per cent entered Catholic high schools.

An important reason for the large enrollment of Catholic students in the Catholic high schools is the system of centralized Catholic high schools now established in the diocese. When Archbishop McNicholas came to Cincinnati in 1925 there were two central Catholic high schools in the diocese. Today there are eighteen centralized high schools, along with six parochial high schools, nine private academies, and five high schools of a specialized nature. In addition there are several high schools offering programs of less than four years.

DIOCESAN SCHOOL SUPERINTENDENTS MEET

At the semi-annual meeting of the Department of School Superintendents, National Catholic Educational Association in New

York last month, consideration was given to the fostering of religious vocations. It was recommended that the month of March be designated as Religious Vocation Month for Catholic Schools. All Diocesan Superintendents will be invited to put into effect a uniform program with a two-fold aim: to deepen the spiritual life of pupils through prayer, frequent Communion, and sacrifice; and to impart adequate instruction concerning religious vocations.

Other subjects discussed were compulsory military training; legislation as it affects Catholic schools; the State and education; and administrative regulations of Diocesan School Boards and Superintendents, that apply to Catholic secondary schools.

Each Superintendent gave a brief report on educational developments in his diocese.

Very Rev. Monsignor Daniel F. Cunningham of Chicago and Rev. Leo M. Byrnes of Mobile were re-elected President and Vice President, respectively. Rev. Clarence E. Elwell of Cleveland was elected Secretary. The Department's representatives on the General Executive Board were retained as follows: Right Rev. Monsignor John J. Bonner, Philadelphia, and Rev. Norbert M. Shumaker, Toledo, Ohio.

SURVEY OF THE FIELD

The Rev. Dr. Frederick G. Hochwalt, Director of the Department of Education, National Catholic Welfare Conference, has been appointed a Papal Chamberlain with the title of Very Reverend Monsignor by His Holiness Pope Pius XII. Monsignor Hochwalt was appointed Director of the N.C.W.C. Education Department last June by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati and Episcopal Chairman of the Department, to succeed the late Rt. Rev. Msgr. George Johnson. Monsignor Hochwalt also was named to another post of Monsignor Johnson when he became acting Secretary-General of the National Catholic Educational Association. . . . A drive for a two-million-dollar fund to build six additional interparochial high schools in St. Louis and St. Louis County has been announced by the Most Rev. John J. Glennon, Archbishop of St. Louis. One million dollars have already been raised, the Archbishop said, the object of the present drive being to raise the other million. Indicating the need for more Catholic high schools,

Archbishop Glennon stated that 3,493 boys and girls were graduated from the eighth grade of the parochial schools in the St. Louis and St. Louis County area, but only 989 of these could be accommodated in the Catholic high schools. The Rt. Rev. John P. Cody, Chancellor of the Archdiocese, is directing the campaign, aided by a committee of laymen representing the 128 parishes concerned. . . . The Very Rev. Robert I. Gannon, President of Fordham University, received the insignia and diploma of the Knight Commander's Cross with the Star of the Order of Polonia Restituta from Jan Ciechanowski, Ambassador of the Polish Government-in-exile, at ceremonies in the Polish Consulate in New York on October 19. The honor was conferred on Father Gannon by the President of the Polish Government-in-exile, Wladyslaw Reszkiewicz, who, in absentia, was awarded the honorary degree of Doctor of Laws by Fordham University last year. The now famous Lublin Room in Keating Hall, which houses the Fordham University Graduate School, is dedicated to Lublin University in Lublin, Poland. . . . The Very Rev. Comerford J. O'Malley, C.M., member of the DePaul University staff since 1936, has become President of the university, succeeding the Very Rev. Michael J. O'Connell, C.M., who has become superior of the priests of the Congregation of the Mission in Chicago. Father O'Connell had been president of DePaul for ten years. . . . The Most Rev. Edward F. Hoban, Coadjutor Bishop of Cleveland, presided at the ceremony of burning the \$1,800,000 mortgage on the diocesan property of the Children's Village of St. Vincent de Paul, Cleveland, popularly known as "Parmadale." The institution is situated on a 179-acre tract, has a dozen cottages each with a capacity for 40 boys, a combination school and chapel and a central dining hall. The youngsters of the institution are instructed by Sisters of Charity of St. Augustine. The development, nationally known as a child-caring institution, was begun by the Catholic Charities Corporation 25 years ago under the direction of the Most Rev. Charles H. LeBlond, who now is Bishop of St. Joseph. The Most Rev. Archbishop Joseph Schrembs, Bishop of Cleveland, officiated at the dedication in 1925. The late Patrick Cardinal Hayes made the dedicatory address. The alumni of the school run into several thousands, and more than 1,000 of them are in the armed forces. . . . A vitamin tablet designed to combat diseases to which

missionaries are subject because of deficiencies in diet has been prepared by the Institutum Divi Thomae, scientific research institute of the Archdiocese of Cincinnati, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, reveals in a letter to his priests. Calling the preparation the "Mission Vitamin Tablet," Archbishop McNicholas requested pastors to urge their people to help finance its production and shipment to missionaries. The Archbishop emphasized that the Institutum Divi Thomae is not entering upon a business venture but that it is interested solely in helping the missionaries. "It is extremely important," he wrote, "that we be prepared and organized to send these vitamin tablets at the earliest possible moment." . . . This year's Summer School of Catholic Action, reduced to four sessions because of the war, established the highest attendance record—9,735—in its 14 years' history. In the past there have been as many as six sessions in one summer, it was pointed out at the *Queen's Work*, Sodality central office of the United States and Canada, which sponsors the Summer School. . . . A striking poster entitled *Great Americans for Young Americans*, depicting Wendell L. Willkie and Alfred E. Smith, has been made available at a nominal cost by The School Executive, 470 Fourth Avenue, New York 16, New York. This poster is highly recommended for classroom use. . . . The Rev. Dr. John J. Voight has been appointed associate superintendent of schools in the New York Archdiocese to head the newly created division of high schools. He will serve under the Right Rev. William A. Scully, Secretary of Education for the Archdiocese, and the Rev. Dr. Edward J. Waterson, diocesan superintendent of schools. Dr. Voight was ordained at St. Joseph's Seminary, Dunwoodie, Yonkers, in 1935, and has received postgraduate degrees in education from the Catholic University of America, Washington, and from Teachers College, Columbia University. . . . The attention of our readers is called to *Food for Freedom*, a United Nations play for elementary school children in one act. This play, written for Food for Freedom, Inc., is endorsed as suitable for parochial schools by the N.C.W.C. Department of Education. Information about the play may be secured by writing to Food for Freedom, Inc., 1707 H Street, N.W., Washington 6, D. C. . . . A new Pullman car, which has been named "College of New Rochelle" in honor of the oldest Catholic women's college in New York State, is soon to

travel on the New York Central lines, J. P. Leach, superintendent of the Pullman Company, has informed Mother Thomas Aquinas, Dean of the College. Mr. Leach's two daughters, Mrs. Marie Mura, of Oakland, Calif., and Miss Eileen Leach, of New York, are former students of the college and were graduated in 1941. . . . Basic training in a more militant Catholicism is being afforded students in Catholic high schools using a schedule of classroom procedures sponsored by Marquette University, of Milwaukee, and the *Catholic Digest*, according to the Rev. Paul Bussard, editor of *The Digest*. The program, known as the Catholic Digest Study Guide, is a monthly service prepared by Dr. Hugo E. Hellman of Marquette. It aims at the development of an informed and articulate lay apostolate by inspiring and training students to see the world through Catholic eyes. It consists of dramatizations and classroom discussions or other teaching methods based principally in articles contained in the *Catholic Digest*. Study guides are drawn up on various subjects, each on a separate sheet, to make it convenient for principals to distribute them among the individual teachers. . . . Appointment of the Most Rev. Francis J. Spellman, Archbishop of New York, by President Franklin D. Roosevelt, to serve as a member of the American Commission for the Protection and Salvage of Artistic and Historic Monuments in War Areas, has been announced by the State Department. The commission was originally created for the European theater, but its extension to cover parts of the Pacific area made necessary enlargement of its membership, it was said. It was announced that Huntington Cairns, secretary-treasurer and general counsel of the National Gallery of Art, also was named a member of the commission, of which Associate Justice Owen J. Roberts of the U. S. Supreme Court is chairman. The commission functions with other groups in protecting and salvaging cultural treasures. One of its works will be recovery of art objects appropriated by Axis leaders, it was stated. . . . Dr. Edward A. Doisy, head of the Department of Biochemistry at the St. Louis University School of Medicine, has been awarded the Nobel Prize, highest award in the field of science, for outstanding research achievement. Dr. Doisy shares the award, which amounts to \$29,500, with Dr. Hendrik Dam, Copenhagen scientist, who is now at Strong Hospital in Rochester, N. Y., having come to this country when the Germans invaded Denmark.

The honor was awarded to Dr. Doisy and Dr. Dam for research in Vitamin K, a vital factor in blood clotting. . . . Alumni and friends of St. Benedict's College, Atchison, Kansas, from eleven Midwestern cities have formed a Centennial Expansion Committee to raise a fund of one million dollars for expansion of the college by 1956, the centennial of its foundation. Honorary chairman is the Rt. Rev. Cuthbert McDonald, O.S.B., President of the college. Immediate goal of the committee will be a fund of \$100,000 to take care of immediate needs of the college in accommodating returning servicemen. A faculty planning board is working out a program that includes several new buildings, a faculty endowment fund, and an increased scholarship fund within the next 12 years. . . . The Rev. Paul F. Tanner, Director of the Youth Department, National Catholic Welfare Conference, has been elected to membership on the Committee on Youth Problems of the American Council on Education. The Committee on Youth Problems is continuing the studies formerly made by the American Youth Commission of the Council. Its chairman is Henry I. Harriman. The other members of the committee are: Will Alexander, James B. Carey, Mrs. Dorothy Canfield Fisher, Willard E. Givens, Mordecai W. Johnson, Murray D. Lincoln, Elizabeth Eckhardt May, Floyd W. Reeves, William F. Russell, J. E. Sproul, Robert J. Watt.

REVIEWS AND NOTICES

Guidance and Personnel Services in Education, by Anna Y. Reed, Ph.D. Ithaca, New York: Cornell University Press, 1944. Pp. 496. Price, \$4.75

Dr. Reed has assembled and skillfully organized an amazing amount of historical and current data in the field of Guidance. Much of the historical data will be new to the average reader as it has been taken directly from the personal experiences and contacts of the author with the various contributing groups in the field. The whole book bears the stamp of the author's keen mind, wide human sympathies, and scholarly training.

The data are divided into six parts. Part I gives the history of the several types of experiments which introduced counseling as a separate or differentiated field of activity. The subdivisions include early philosophy and experiments in guidance in public schools, in colleges and by educational associations, business organizations, and employment offices.

Part II is concerned with environmental resources. It discusses sources of educational and occupational information, uses to which it can be put, methods of classification, and evaluation of data.

Part III includes a discussion of each of the several types of information concerning individual counselees. School marks, health examinations, testing programs, and methods of recording are covered in this section of the book.

Part IV discusses techniques of group and individual counseling. Classes in orientation and guidance are analyzed. Types of interviews and the techniques used in interviewing are carefully outlined.

Part V is concerned with the administrative problems of initiating, developing and evaluating guidance programs.

Part VI is a pithy summary of most of the material in the preceding chapters. Its organization suggests that here the author has included what she considers the significant elements in the past, present and future philosophies, contributions, techniques and problems in the field of guidance. It, as well as the whole book, is well worth reading for teachers and specialists in all types of guidance.

EUGENIA A. LEONARD.

The Catholic University of America.

Professional Secrecy in the Light of Moral Principles, by Robert E. Regan, O.S.A., S.T.D. Washington, D. C.: Augustinian Press, 3900 Harewood Road. Pp. xv+223. Price, \$2.50.

This is a very useful study. It brings together into one handy book much useful material on the important moral problem of the professional secret. While primarily a moral study, much legal information is included, giving the book additional merit and interest.

There are three major sections to the treatise. The first deals with the moral law on secrets in general. The second treats of professional secrecy. The third makes detailed application to the more important professional secrets—the medical secret, the legal secret, the extra-sacramental secret of the priest, and the social worker's secret.

Professional Secrecy in the Light of Moral Principles was written as a dissertation in the School of Moral Theology at The Catholic University of America. The rather complex problem is presented in a highly satisfactory manner. Certainly it leaves the reader with the conviction that the day of the logical thinker and writer has not gone.

The book should be valuable to many, but particularly so to moralists and pastors, and to a variety of laymen in the professions.

EDGAR SCHMIEDELER, O.S.B.

Family Life Bureau,
National Catholic Welfare Conference.

The Church College of the Old South, by Albee Godbold. Durham, North Carolina: Duke University Press, 1944. Pp. xi+221.

Dr. Godbold, trained at Southern Methodist University, Yale University and Duke University, has written a valuable study of denominational education in the Old South before the Civil War, and this despite active years as a Methodist missionary and pastor. This book bears the marks of the late William K. Boyd's seminar—thoroughness, accuracy, and a command of Southern historical literature down into the counties and the parishes. Aside from a natural bias in favor of the church-related college, Dr. Godbold has written a critical and honest appraisal of these small colleges built on inspiration and courage

with little resources in the way of men and money, practically no state aid, outside of tax-exemptions, and no large donations. And these colleges, for the most part Presbyterian, Methodist and Baptist, made a cultural contribution to the sects concerned and to the poorer white classes in the South. Some weaknesses, fanaticism, sectarian narrowness, suspicious discipline, and ministerial bickerings are noted, but these matters are not unduly stressed.

In the first chapter the colleges are established—about a score of them. Georgetown is only mentioned as founded in 1815. This was the year of the charter, whereas 1789 is the more proper date for the foundation. The Disciples of Christ, the Lutherans, and the Reformed Church had small colleges which are merely mentioned. Women's colleges came later, and this study does not concern itself with academies nor determine the true rating of the schools as long as they generously called themselves colleges.

Why did the churches want colleges? In this second chapter, Rev. Dr. Godbold states the reasons why these colleges were built on the basis of school records, reminiscences, and sermons. In general the arguments for these colleges were as follows: the need for a trained as well as a godly ministry; the growing demand for ministers; a pulpit as well educated as the pews; recognition of education as a function of religion; inadequacy of science when divorced from religion; bringing education to poor youths who could not afford the state institutions with higher tuition; denominational rivalry; sense of obligation to their own constituency; fear of the loss of faith at state colleges and colleges of other sects; promotion of "moral victories" of the denomination; a fear that without schools the sect would be unable to maintain its ground; and sectional pride that was hurt by the trek of southern boys to northern schools.

Standards were low; libraries were wretched, generally under 2,000 volumes and as low as 600; the curriculum was weighted with subjects which required little laboratory or library facilities; comparatively little religion was taught. The author lists a considerable faculty contribution to print—usually in school and denominational magazines. By and large, he finds the moral and religious life in church colleges decidedly good, certainly better than at the state schools which were superior in staff, equipment, educational standards and social position. The state

schools were sharply criticized by ministers of all creeds who saw in them irreligious teachers, wicked students, lavish spending, drinking, dancing, card playing, rising infidelity, and a refusal to employ teachers who were religious minded.

Available materials left the author little chance to describe or evaluate the faculties. Teachers were generally ministers. Of salaries and tenure and training there is nothing. But the author does find that teachers in these colleges in a sense of duty and sectarian responsibility refused calls to state institutions with higher wages and greater academic distinction. Methodists and Baptists complained about their small representation on state faculties even as Catholics and Jews do today, in view of their numbers and increasing wealth.

The effect of the Civil War on the church colleges would make an interesting supplementary chapter. No student of the history of American education should neglect this little volume. A parallel study of Catholic colleges of that era would be valuable, and it is here advised as a doctoral study.

RICHARD J. PURCELL.

The Catholic University of America.

Character Formation Through Books: A Bibliography, by Clara J. Kircher, with an Introduction by Dom Thomas Verner Moore, O.S.B., Ph.D., M.D. Washington, D. C.: The Catholic University of America, 1944. Pp. 79.

Miss Kircher's book is an application of bibliotherapy to the behavior problems of children and should therefore prove a boon to all teachers. Instead of the platitudes abounding in most educational treatises on the subject of character formation, this volume provides tangible aids. The teacher need read only Dr. Moore's report on the three cases described in his Introduction in order to be won over to the use of bibliotherapy.

There are two ways in which the reading of books may be of help in treating the problem child. The first way has the child read a book in which the hero or heroine suffers from trials very closely allied to the present problem of the youngster. In so doing he lives out the hero's emotions and abreacts his own, that is to say, he gives vent to his pent-up affective life and thus obtains a certain amount of psychological relief. The second way lets the child glean general principles governing conduct, ideals, and

attitudes of mind which enable him to see his own difficulties from a wholesome point of view and so to manage himself more in accordance with the dictates of reason.

It is the second of these concepts that has dictated the analysis of the contents of the books listed and also the preparation of the subject-index by which one may select a book touching on the main problem of the child. The 241 titles listed were chosen from some 2,000 books examined. The final selection includes some classics but is made up primarily of current titles—a healthy sign because an indication of the good quality and the serious tone of today's juvenile literature.

Of course, no large list of books will meet with the unqualified approval of any one reader. This reviewer, for instance, misses the delightful *Saint Francis Picture Book* written and illustrated by Ade Bethune (Sheed & Ward). Again, many priests and parents will rightly object to the suggestion made on page 32 that De Schweinitz' *Growing Up* should be read by the children in the middle grades as a source of sex information. Some readers will view as naive the author's apologetic tone on page 4 in referring to the books marked with an asterisk as possessing some particular Catholic interest: "The author is not necessarily a Catholic nor in most cases is the book of so distinctly a Catholic tone that it cannot be used in a general library." Should we not be striving to put books "with a distinctly Catholic tone" into general libraries?

Yet, withal, the book should prove so helpful to our teachers that we hope many superintendents and supervisors will follow the example of the Mother General who had a copy of Miss Kircher's bibliography made available in each of the many convents of her Order.

FELIX M. KIRSCH, O.F.M.Cap.

The Catholic University of America.

BOOKS RECEIVED

Educational

Redden, John D., and Ryan, Francis A.: *Freedom Through Education*. Milwaukee: The Bruce Publishing Co. Pp. 204. Price, \$2.50.

Thayer, R. T.: *American Education Under Fire*. New York: Harper and Brothers. Pp. 193. Price, \$2.50.

Textbooks

Grismer, Raymond L., Ph.D., and Adams, Nicholson B., Ph.D.: *Tales from Spanish America* (in Spanish). New York: Oxford University Press. Pp. 179. Price, \$1.75.

Parkhurst, Charles Chandler: *English for Business*. New York: Prentice-Hall, Inc. Pp. 440. Price, \$2.25.

Reines, Bernard J.: *For God and Mankind*. Twelve Plays about Dreams That Came True. New York: Longmans, Green and Co., Inc. Pp. 241. Price, \$2.25.

General

Hill, Grace Livingston: *Time of the Singing of Birds*. Philadelphia: J. B. Lippincott. Pp. 222.

Lyons, Rev. J. Roger: *Leadership in the Home*. A Post-War Program for Youth and the Family. St. Louis 8, Mo.: The Queen's Work. Pp. 32. Price, \$0.10.

O'Brien, Isidore, O.F.M.: *Mirror of Christ: Francis of Assisi*, Patterson, N. J.: St. Anthony Guild Press. Pp. 205. Price, \$2.50 plus postage.

Steinmueller, John E., S.T.D., Scr.L., and Sullivan, Kathryn, R.S.C.J., Ph.D.: *A Companion to the New Testament*. New York: Joseph F. Wagner, Inc. Pp. 328. Price, \$3.75.

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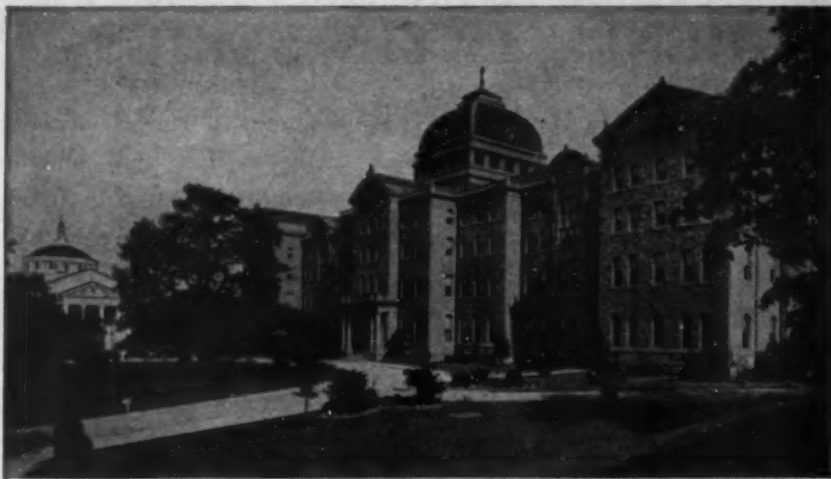
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